

## INTRODUCTION

### REVIEW

(1:1) James greets Jewish Christians dispersed (by the Acts 8:1 persecution)

(1:2–8) Bels should joyfully accept trials, because **proven faith** produces patience, & **patience** produces endurance, & the purpose of **endurance** is to make bels mature, complete, & w/o deficiency, so bels lacking wisdom [for trials] should pray expectantly (not doubtfully) to God who gives wisdom, because a doubter is unstable & will not receive anything [wisdom *in particular*] from God, because he is double-minded & unstable

(1:9–11) Perspective on Poverty & Wealth in testing: Trials show God's interest in us: Poor bels should glory in this exaltation; rich bels should glory in our humiliation (reminding us of our frailty)

(1:12–18) God blesses approved bels who endure trial with the crown of life (in life), so bels should not say God tempts them, because He Himself is untemptable & does not Himself tempt anyone, but our own desires tempt us; specifically, [lust is sin's mother; matured sin is death's mother, so bels should not be deceived into blaming God for temptation, because our unchangeable God only gives good gifts, illustrated by Him regenerating us

### NEW EXPOSITION

**(1:19–20) Bels should readily learn & apply Scripture, guard the tongue, & guard their anger, because (as one illustration) man's anger does not produce God's righteousness**

#### Outline of James

Salutation	1:1	
Prologue	1:2–18	
Thematic Statement	1:19–20	Swift to hear, slow to speak, slow to wrath
Body	1:21–5:6	
1. Swift to hear	1:21–2:26	
A. Be doers	1:21–27	
B. Avoid partiality	2:1–13	
C. Use what we believe	2:14–26	
2. Slow to speak	3:1–18	
3. Slow to wrath	4:1–5:6	
Epilogue	5:7–20	

**(1:21–27) Be Doers of the Word: A Crucial Aspect of Being Swift to Hear (the Word)**

**(1:21) Lay aside evil & meekly receive implanted word, because it can save our lives**

To whom does James direct verse 21?

What does he mean by *Lay aside all filthiness and overflow of wickedness*?

What does he mean by *the implanted word*?

James says: *which is able to save your souls*

He does not say: *which did save your souls*

He does not say: *which is able to save the unbelievers' souls*

*Save the soul* refers to saving (delivering) one's physical life (See appendix)

**(1:22) Believers are to become hearers who do the word, because non-doers deceive Themselves [if they think that merely hearing the word will deliver them]**

**(1:23–24) A hearer of the word who is not a doer is like a man who sees the face of his birth in a mirror, but forgets his identity after leaving the mirror**

The word for man is *anēr*, not *anthrōpos*

*Anthrōpos* can refer to males only, but it can = *human* (either gender)

*Anēr* is restricted to males

The phrase translated *natural face* (NKJ) is literally: *face of his birth*

To which birth would James have us focus?

**(1:25) Studying the perfect liberating law & observantly doing it brings God's blessing to what we do**

To which law does James refer?

**(1:26) Viewing one's self as devoted to God is useless self-deception, if one does not bridle the tongue**

Is the word *religion* (*thrēskeia*) a bad word to James? Let's look at context

**(1:27) God regards pure & undefiled devotion to Him as including serving the needy—which service results in us not being tainted by the world**

**CONCLUSION**